THE CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE.

We are Ambassadors for Christ....Be ye reconciled to God.

VOL. I.—NO. 10. NEW-YORK, SATURDAY, JANUARY 15, 1848. $2,50 A YEAR

The Christian Ambassador.

Wm. S. Balch, Otis A. Skinner, and S. C. Bulkeley, Editors.

Original.

Immortality and Eternal Life.

Having long enjoyed an assurance wholly satisfactory to my own mind, that the teachings of Christ, afford us ample proof of the final holiness and happiness, and consequently the immortality of our race, I was somewhat surprised by the recent announcement, and that too by professedly Christian ministers, that no satisfactory evidence can be found in the Bible, of an immortal life, and that the true idea of God is there sought for in vain. Nor was I prepared to hear preachers of the gospel of Christ, ascribe to the productions of an illiterate individual of no higher pretensions, a divine illumination, and wisdom, so far transending that of the Apostles and Prophets, and of Jesus Christ himself, that we are no longer to regard the Old and New Testaments, as containing a true and perfect system of Theology. The new light has burst upon their astonished vision, and the old revelation is among the things that were lost in the resplendent glories of the sun of Clairvoyant immortality. Now I cannot but indulge the hope, from the knowledge I have of several of the admissions of the New Revelation, that though its effect upon them is as a meteor, dazzling but to blind. I trust that they will, ere long, recover their vision, and return to their first love, and to the shepherd and bishop of their souls. In meekness and love, it is now my object to persuade them to such a course. Come, my young friends, seek with me one more interview at least, with Jesus; preadventure it may result in a fuller conviction than you ever yet enjoyed, that His Gospel is the power of God unto Salvation. I am happy to learn from your writings, that you still believe that He taught nothing but truth, though His revelations you think were not full and complete. Now let us endeavor to learn the true meaning of His words, for He says, that they are spirit and life. They may be so to us; let us hope for it. It is written that in Him was life, and the life was the light of men. The life then that He gives us, consists in light, or knowledge, and He affirms that the knowledge of the true God is eternal life; and He has given this knowledge, as follows, to wit:

He teaches that God so loved the world that He gave his only begotten Son, not to condemn, but to save the world—that God is the universal Parent, and as such we are to address Him, saying 'Father who art in Heaven,' &c.—that He loves us infinitely better than our earthly parents, and will give us His holy spirit when we ask Him. True faith, which is sincere and full belief, full conviction of the truth of these testimonies, is eternal life. They assure the sinner, (for He came to save sinners,) that the great Jehovah, the Creator of heaven and earth, is indeed his infinitely loving and merciful Father: that he though a sinner is freely loved and accepted of God, as though he had never sinned. The natural and immediate effect of this assurance upon the heart, is the holiest and highest love to God, in return of which the human soul is susceptible. This is the New Testament account of then ew birth. The sinner is born again—born of love, born of God. He has eternal life, (love is life, from God, the Fountain of life is love.) Although inexpressibly happy in this love, yet is he the subject of the deepest contrition, and of genuine repentance, for all his transgressions of the holy and righteous laws of his Father and his God. He is a new creature, created anew in Christ Jesus, and the first breathing of his soul is the most ardent desire that all God's other children may come and partake with him, of the pure river of the water of life, which he has found flowing in its infinite fulness, from the throne of God and the Lamb. He is morally cleansed, as Christ said to His disciples, "Ye are clean through the words which I have spoken to you." Thus have the words of Christ become spirt and life to him, because they show him of the Father. Thus is "Christ the way, the truth, and the life." Do we then need any higher or more perfect revelation than that from which we derive the enjoyment of eternal life? It is a high and infinitely glorious revelation, in perfect accordance with what we are taught in the book of nature. It is therefore true. Let us now enquire whether we have in this revalation an assurance of immortality. The Savior in reply to the Sadducees on this subject, said, "God is not a God of the dead, but of the living, for all live unto him." This is a positive declaration, and fully to the point. He further asserts on another ocsasion, that those who thus live, "cannot die any more, for they are as the angels of God." Paul who had learned of Christ, says that all who die in Adam, will be made alive in Christ, and explains what he means, by saying, as they have borne the image of the earthly, (Adam) so they shall bear the image of the heavenly, (Christ,) consequently they will be as completely immortal and perfect, as they were mortal and imperfect. A further array of texts, which might be adduced, would afford us no greater certainty. The great (and indeed the greatest of all truths,) that God is the universal Father, in the highest and most perfect sense, and that his Paternal love is infinite and eternal, affords an assurance of immortality and glory in which heaven and earth, and all that in them are, may, and in the fullness of time, will rejoice, saying, blessing and honor glory and power be unto him that sitteth upon the throne, and to the Lamb forever. It is as true, that love always desires the happiness of its object, as it is that every cause will produce effect in agreement with itself.—Therefore, God certainly desires the ultimate felicity of his children. God has the power and wisdom to accomplish all his desires, therefore he will certainly secure to all his children the enjoyment of a blissful immortality. By the same mode of reasoning, Paul arrives at the same result. Thus "if children, then heirs, heirs of God, and joint heirs with Jesus Christ." In his love and wisdom our heavenly Father, it is true, hath not endowed us with powers to conceive of the divine glories of our spiritual existence, but it is enough for us here to rest in the joyful assurance of our joint inheritance of immortal blessedness, when we shall be glorified together with Christ. Is it not then a glorious mission to bear the heavenly tidings to every human sonl, every sinner of every race, that all and each have one and the same Almighty, all loving, nfinitely merciful God and Father: ever watching to be gracious and to give his holy spirit to the humblest (if sincere) suppliant, the vilest sinner though he be. The knowledge of the infinite love and mercy of God, the universal Father, as revealed in and by Christ, was the power which converted the millions, under the gospel ministry in Apostolic times. It is pow-

er Almighty now. Goodness, love, is Almighty, and is the only power that will exterminate evil or sin, purify and glorify the soul, in this or any other mode of being. It was the manifestation of the fulness of God's love to mankind, in the teaching, the works, the life and death of Christ, which constituted his glory—His perfect likeness and express image of the Father. Such was the glory which John beheld, which he said "was as the glory of the only begotten of the Father." Such was the glory which Paul beheld in Christ, when he exclaimed that he was ready to die at Jerusalem, for the name of the Lord Jesus. Of the fulness of the love of the Father, as revealed in the Son to the world, did all the Apostles receive in such measure, that it was in them as in him, stronger than death. That love and the power of it, was Christ in them, for it is Christ. In this alone consists his divine likeness of the Father. It is Christ in us the hope of glory. By the power and spirit of that love alone, did the first gospel preachers hope to convert the world. No other power or hope remains now—no other is needed. Go then ye who delight to bear good tidings. Preach the love of God which is in Christ Jesus, and this alone, to every creature. Go to the poor, and the very poorest, the down trodden and forsaken. Go to the prison—the convict in his cell, even if you find them, the chief of sinners: assure them that they are nevertheless God's children,—that he loves them with an everlasting love—that they have only to confess and forsake their sin—turn from their wicked ways, and their Father and their God will abundantly pardon, accept and love them, as though they had never sinned.—Thus, it is their privilege to say, our Father, who art in heaven, with the full assurance that if they ask him, he will give them his holy spirit, though they suffer a just but fatherly chastisement. May we not hope that this glorious gospel of the blessed God, now, as in primitive times, will bring forth much fruit—that the poor, and the oppressed, will gladly receive the word of their salvation, that however low and destitute their condition, they are children equally beloved, equally precious in the sight of the universal Father, as any others of the human family however distinguished from them by earthly possessions or honors—that their heavenly Father will, in the kingdom of his providence, overrule and render all that concerns them, subservient to their ultimate felicity and glory. So we may hope that the poor victim of temptation and crime, in the dungeon or the cell, will rejoice and be exceeding glad to know that he is a prisoner of hope—that his guilt and transgressions change not his relation to his Father in heaven, nor place him below the everlasting arms of infinite mercy and love: and thus while tears of contrition are flowing from his broken and contrite heart, his soul is in raptures of holy love and joy, in the God of his salvation, and his prison becomes a paradise. Inexpressibly rich and glorious is the reward of him who is the instrument by whom such joy and peace, life and salvation, are administered to the poor and the needy, and the wretched and guilty, bound phisically and mentally in prison and in chains. Is it not then the wisdom and the happiness of those who have, as in hope, but partially turned aside from the faith, to pause, to return, and with renewed ardour seek a new inspiration of that divine love, which was the theme, the joy and power, that gave success and triumph to its first promulgation? If the Apostle of the Gentiles were present, I believe he would address you in substance as above. And to the promulgators of partial salvation, would he not say, Ye are not thus straightened in the doctrine of Christ, and confined to the narrow limits of Calvinistic decrees of election and reprobration, or the system of no decrees, and no certainty of the salvation of any body. Ye are straightened in your own creeds and exclusiveness. And would not the Master's reproof of his deciples be truthfully applied to them for their want of charity in forbidding Universalists and Unitarians to cast out devils, (hatred, envy, &c.) in his name—and in denying them even the name of Christians? The Universalists, too, would be admonished for the least indulgence of any unkind feeling in return—more especially as having an unction from the holy One, teaching them that all are the children of their Father which is in heaven, and alike the objects of his everlasting love; and that if their opposers, or even their persecutors, were so happy as to have obtained that knowledge, they would feel that it is their highest happiness to love him with all their powers, and to love you and all his other children, as themselves. As you, so they would feel it their happy privilege to love and do good to their greatest enemies, because they are God's children, and could not be your enemies, but your friends, if they knew your heavenly Father, and their relation to him as his children, and to you as their brethren.

Now of the things I have spoken, this is the sum: we have a revelation from Jesus Christ, which is infinitely perfect in its adaptation to the constitutional wants and desires of humanity. It is "Godliness which is profitable unto all things, having the promise of the life that now is, and of that which is to come." Amen, Hallelujah! J. H.

Original.

THE TRUE CHARACTER AND OBJECT OF RELIGIOUS WORSHIP. NO. II.

BY REV. NELSON SNELL, MINDEN, N. Y.

The Scriptures enjoin upon us as a duty to "worship God"—the Father who has brought us into existence; watched over us and supplied all our wants. His blessings attend us day by day—they ever surround us. We are his children, the workmanship of his hands—the receivers of his gracious bounty. In him we behold every thing that is to be admired and adored—everything that commends itself to our affections and regard—everything that appears lovely to us, for *love* is the very essense of his nature, the sum of his attributes, the glory of his perfections.

Why is this duty enjoined upon us—why are we commanded to worship God? From the views which Revelation unfold of his character, we are assured that he would command nothing without having some definite object in view, and I may safely say that this object must be a *good* one; and not only good, but *beneficial* to *some one*. If religious worship is beneficial to some one, it must be either to God or man. I would ask, can God be benefitted by the worship which men see fit to bestow upon him? Does he stand in need of such worship? Is his happiness and glory increased? Is he more propitious towards us as the children of his care? Will he alter the plans of his government, or be changed in any respect by our petitions? I cannot view God as mutable, or see that his glory can be increased or diminished behold him ever arrayed in the same matchless perfection—crowned with a diadem of glory which can never be dimmed. I can conceive God only as perfect in all his attributes. And, therefore, the idea that he can be benefitted by any act that we can do towards him, is, in my mind, absurd. It has no foundation in reason or truth.

Man must, therefore, be the being that is benefitted. For his good, worship was instituted; and for his own exaltation in virtue and happiness, he was commanded to attand to this important duty. Were mankind more universally convinced of this truth—was the fact engraven upon their hearts, then would they attend more faithfully to the performance of this duty—then would more rational views prevail, and the glory of God be manifested in the improvement of mankind in moral excellence—then would men become followers, imitators of God, as dear children.

In what then does true worship consist? Is it in the stated performance of a mass of rites and ceremonies—

in outward forms? There is nothing which the great Teacher of Christianity more frequently rebuked, more pointedly condemned. Notice the withering rebukes he administered to the Pharisees, that class of Jews who styled themselves the righteous, the people of God. "Wo unto you, for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." True worship is not outward, but inward. It operates upon the heart. It there builds a spiritual temple—erects a throne on which the Holy Spirit reigns, and controls all outward actions. It consists, then, in elevating our affections—purifying our hopes and strengthening our love. It exalts our natures, refines our desires, until they beat in unison with the Divine mind. Let this fact be thoroughly impressed upon the minds of all, that religious worship was instituted for the improvement and happiness of man—that it is not designed to operate upon God; to make him more propitious towards us; to cause him to love us better; but to operate upon *us*. It is to elevate our characters—to assimilate them to the character of God—yea, to make us like him.

If this idea is founded in truth—and no one will deny it, then who can fail to discover the vain motives from which much of the religious worship now-a-days proceeds. Men attend to various forms and exercises faithfully, for the sole purpose of securiug some desirable good, or shielding themselves from some fancied evil, which they, in their imagination, have conceived. They suppose by these means to secure the one, or to avoid the other. How vast a majority of professing christians worship God from no higher or purer motive! They conceive, it seems, of nothing more worthy. And if they can attain the dear object of their hopes by such means, they content themselves by attending to them, however burdensome they may appear. Of how many of our fellow men is the worship of God, founded on this system of expediency? They attend to it, because they hope by these means to secure his favor—to appease his wrath; for they view him as burning with implacable wrath against them, or to escape that awful doom which they conceive every one threatened with, and which their imagination has pictured to their view, as the greatest and most to be dreaded of all evils.

Can this be the true object of worship? Is this the motive on which our duty to worship God is founded? Was it instituted for this purpose? Is the great object of our existence here, only that we may labor to escape this horrible doom? If so, why were we brought into existence, and exposed to such an evil? Why not leave us in the peaceful shades of non-existence? Why bring us into birth with a mill-stone around our necks that inevitably forces us into destruction? Do men reflect what a character they are attributing to the being whom they call Father? Can his glory be more effectually dimmed, than by attributing such conduct to him? God does not require us to worship him from such low and grovelling motives. True worship cannot spring from such a source. It flows from a higher and purer fountain—a fountain deeply seated in the human heart.

The fear of hell cannot inspire the heart of any individual with love to God: cannot fill the soul with true, genuine devotion; cannot cause its holy aspirations to arise to the throne of Jehovah, and kindle those emotions in our bosoms, which flow from the mild influence of love. Fear cannot produce true love in our hearts—and wherever it reigns and holds an influence we cannot find that true worship which the Father seeks, for he would be worshipped in spirit and in truth. His own spirit must animate the bosom, fill the soul, and draw out the affections in adoration and praise.

The object of our creation and existence, is a higher and more worthy one, than the escaping of an imaginary outward evil. It is for our improvement—for our advancement in intellectual and moral excellence; it is to develope the whole man—bring him up to the standard which God has appointed—and to make him in reality a child of God. Not outwardly, but inwardly, for the affections are to be drawn out—are to be strengthened—until they become purified from all evil, by a spark of that fire which ever burns brightly on the altar of Divine Love. The spiritual man is to be developed; the germ implanted in every bosom—the germ whicd allies us to the Creaior, and in which our image and likeness to him consists, is to be cultivated. In the development of this, true happiness is found. This will endure when the fabric of the outward world shall have crumbled into dust; when we shall put off this mortal coil, and be taken home to the Father's house, where are many mansions.

Original.

LETTER FROM A FRIEND.

Messrs. Editors:—While so many congratulators were pouring their best wishes upon you, in a manner that showed there was some *heart*, and considerable *genius*, as well as *ink*, at the bottom of the ceremony, I desisted from an attempt to swell the list of your admirers—the admirers of your paper. At last, however, by some chance which you will not fail to denominate exceedingly unfortunate, I have been "seduced" into the perpetration of this epistle. And, as I don't happen to have much real information, at the bottom of all this formality, to communicate, I count myself most unhappy in not being able to make up the deficiency in wit. But, as a certain German writer has blotted a score of Graham's pages with a tale—in which sundry spirits, none the less respectable on the account of soot and brimstone, are made to figure largely—written expressly to show the reasonableness of our being contented with his condition and "parts;" and as contentment seems to take the relation of duty with men, in some cases at least, I may as well attempt to be satisfied without attempting to be very original.

Notwithstanding it may be thought late in the day, I am disposed to drop a congratulatory word in relation to the appearance and character of the Messenger and Ambassador. The Union was the first Universalist paper that ever met my eyes. It was many years ago when it first fell into my hands. That paper drew my attention to the sublime truths of Universalism, and to the latest moment of life I shall view its image, seen in the panorama of the past, with emotions of peculiar delight. But at this late period, I must say I am struck with the really fine appearance of the Ambassador. It looks healthy, and, to me, somewhat gigantic, when compared with our other denominational periodicals. My only fear has been that it would not be sufficiently patronized, knowing that such a paper must necessarily be expensive. May that fear prove unfounded.

nd now, like a true egotist, I am constrained to say a word in relation to myself, borrowing an excuse for the act as I go, from the fact of my being connected with a Universalist Society here, in an effort to build up, to some extent, the blessed truth of the Gospel. I came here, not because the location was desirable, for on many accounts it was not, but because I thought at present, no one else would. And, all things considered, we are probably slowly breaking ground. But the sward is of the toughest quality, and, besides *dry bones* are in the way of the moral cultivator. However, we hope for the best, and hail each little acquisition to the moral land of Canaan with proper rejoicings. For teaching practical lessons to a romancer, in the way of his profession, I regard a certain community as being peculiarly adapted. And, indeed, the influence of such teachings is so difficult to be avoided, that the person who is communicating with you through the hollow of his quill, acknowledges that the contagion has *almost* reached even himself. And, after all, why should not the present and the future be benefitted by the past? And how shall their benefit be

obtained without the aid of honest chroniclers of the events of that identical past? I confess that these reflections have wellnigh induced me, unworthy as I am, to assume the office of historian long enough to give a faithful account of sundry events that have come within the sphere of my knowledge, for the benefit of humanity at large.

For the benefit of those who may wish to know something about this, my present home in the Key Stone State, I shall only say in concluding this rambling epistle, that Warren is a Borough containing 1200 inhabitants, romantically situated at the junction of Connonango and Allegany rivers, where lumber merchants occupy about the same position, proportionally, that stock jobbers do in Wall-street. Yours, truly,

E. WINCHESTER REYNOLDS.

CHRISTMAS HYMN.

BY REV. E. H. CHAPIN.

Hark! hark! with harps of gold,
What anthem do they sing?
The radiant clouds have backward rolled,
And angels smite the string.
"Glory to God!" bright wings
Spread glist'ning from afar,
And on the hallowed rapture rings
From circling star to star.

"Glory to God!" repeat
The glad earth and the sea;
And every wind and billow fleet,
Bears on the jubilee.
Where Hebrew bard hath sung,
Or Hebrew seer hath trod,
Each holy spot has found a tongue;
"Let glory be to God."

Soft swells the music now,
Along that shining choir,
And every seraph bends his brow
And breathes above his lyre.
What words of heavenly birth
Thrill deep our hearts again,
And fall like dew-drops to the earth?
"Peace and good-will to men!"

Soft! yet the soul is bound
With rapture, like a chain:
Earth, vocal, whispers them around,
And heav'n repeats the strain.
Sound, harps, and hail the morn
With every golden string;
For unto you this day is born
A Savior and a King!

RELIGION AND ASTRONOMY.

In the last Quarterly, we find an interesting article from the pen of Brother Chapin on the above subject. We ask the attention of our Readers to the following extract from it:—

It is a vital mistake to set nature in opposition to revelation, and in our devotion to the one to undervalue the other. Yet this issue has been strikingly made. In all ages the religionist has regarded the natural philosopher with an almost instinctive aversion. In past cycles of history there have always been dread and contention at the coming in of a scientific age. And, at this day, there are those who look upon nature with distrust, and seem to fear its revelations. Now this distrust and fear, so far from being an evidence of faith, are indications of scepticism. He who trusts in the word of God knows that he will find nothing in the material universe but the will of God. He may dread the results of a partial acquaintance with nature, he may deprecate that presumption which in its irreverent haste loses the balance of accuracy; but he will welcome a really scientific age as surely hastening the work of Revealed Truth. Nature and revelation are the offspring of one Mind, a Mind of infinite wisdom and consistency, and there is an analysis in which they melt together in perfect harmony. Let us beware lest in striving for "the honor of God," we cast ourselves athwart His manifestations, and endeavor with our narrow curtain to shut out truths as vast as nature. Not let us be so unbelieving as for a moment to mistrust that something will break out and confound our faith. Could the universe be seen in its fulness, it would not contradict the perfect fabric of the gospel. No light from any reservoir of creation shall eclipse the radiance of the Cross, but will make it stand out in more glorious relief, and crown it with a diviner lustre. We repeat, there can be no *essential* difference between nature and revelation. The discrepancy is subjective, not objective—in ourselves, not in them. They are different embodyments of one essence—hemispheres which together constitute the perfect orb of truth.

But there are others, perhaps, who though they detect no heresy in nature, regard it with indifference or misappreciation. They discern nothing anti-supernatural in the fixedness of its laws, but because it lacks evangelical completeness, they consider any discourse upon it as merely sentimental—if not irreligious as unreligious. To them the pulpit seems not a proper place, nor the Sabbath a proper time, for the presentation of its truths. We cannot coincide with this idea. It is true, mere scientific statement, or intellectual appetency, is not religious, and may disturb and dry up devotion. To regard nature, as Dr. Arnold says the Pagans did the Deity, "with the same emotion one would experience in looking upon a beautiful sunset," is a facetious view to take of it, either in the pulpit or out. Irreligious science, or mere æsthetical religion, is worth little. But the Bible countenances nothing like contempt of nature "The holy men of old" drew from it illustrations of truth, incentives to devotion, and the profoundest spiritual suggestions. They thus acknowledge it as essentially religious. It is striking how spontaneously they turn to nature as a religious teacher. The material universe is mirrored upon all their pages. The sublime poetry that burns and kindles there, those passages that wrap and lift us with a power beyond any human invention, are caught from natural images, are clothed with the garments of the material world, find expression in "the riches of this great and wide sea," "the bands of Orion," the clustering Pleiades. And while the Saviour found in the lilies of the field, in the vineyard, and the mustard-seed, texts for his great themes, shall we reject the religious aspects of nature, and call a deep and devout study of it "mere sentiment," or a discourse based upon it inappropriate to the pulpit? There are some who seem to have a very narrow notion of what they call "gospel preaching," and would confine it to textual recitation and analysis. It is our opinion that all preaching which rests upon the authority of Christ, and seeks to illustrate and apply the truths he taught, by every phenomena of being, and especially by the open handiwork of God, is gospel preaching, and as such is edifying, if it only occupies its due season. From those majestic heights and unfathomable depths, there comes an influence which lifts and purifies the soul, and which is thoroughly religious.

But we refer to this misappreciation of nature, chiefly because it overlooks the important office which nature discharges, as an illustration and aid to the Christian revelation. It is not enough to say, negatively, that nature is not hostile to revelation. We are bound to show its positive efficacy as an aid to our faith. We would remark, then, that nature corresponds with revelation in two ways. *First*, by directly corroborating it. In all the heights and depths of the universe, the eye of science discovers testimony to the great truths written in the gospel. In its unity of purpose and universal order, nature bears witness to one Creator. We find no break in the great harmony. Satellites move around planets, planets encircle suns, suns are attracted to *their* centres; but all these defer to an Infinite Intelligence. Wherever the

telescope penetrates, it finds the current of that mysterious attraction which traverses all space and throbs in all life. But what is that attraction in its essence? It discovers a wonderful and all-controlling force. What is force? It ascertains the supremacy of certain laws. What are these laws of nature? The philosopher finds no answer to these questions, save that which terminates in Him whose name is stamped upon the written word—Him who was, and is, and is to come—the Almighty!

But science discovers more than this in nature. Everywhere it beholds proofs of beneficent design. The hoary fossil, down deep in the lowest strata, tells of ancient forms of being, over which presided the same creative Love, as minute in its care, as wonderful in its adaptations, as that which shines from all the sparkling coast of heaven, and buoys up those island-firmaments which brood in the far distance as on the bosom of eternity. Indeed it is this which gives zest to the study of nature. The explorer is assured, that every vein he strikes open will reveal some new evidence of goodness, will explain some mystery, will carry out some hint, and absorb the fragmentary exception in the beauty and beneficence of a universal law. And what is this but a reiteration from nature of that crowning sentence of the apostle—"God is Love."

And the glorious revelation of immortality has its hints in nature. A prophecy of something beyond, greater, more full, more glorious, haunts everything. It springs up irresistibly as we gaze upon those mysterious firmaments—it lingers in the whole glorious order of the heavens. Their silence is like that which closes in a great secret—a secret by and by to be revealed. We cannot forbear quoting the words of another, so beautifully has he carried out one of these suggestions or illustrations of nature. We see the stars only because the earth turns upon its own axis, and is, therefore, a part of the time averted from the sun. "It is not possible then," says Nichol, "that through other conditions of the life to which we belong, and other limitations of our scheme of senses, even now we are unconscious of being engirt by other universes still more real, and as vast as the world of stars?" We quote with him the words of the poet:

"Who could have thought such darkness lay concealed
Within thy beams, O Sun! or who could find,
Whilst fly and leaf and insect stood revealed,
That to such countless orbs thou mad'st us blind!
Why do we then shun death with anxious strife?
If light can thus deceive, wherefore not life?"

Secondly, Nature corresponds with revelation as a part or hemisphere, to which revelation or Christianity is the completion. After all, there is in nature a lack of definite expression. If it illustrates or suggests certain truths, they are clearly seen only through the lens of revelation; they are suggested to minds that have found them elsewhere. Without the chart of revelation we are launched out upon a sea of mystery, doubts loom up, and shadows fall, and the light of firmest faith at times flickers and goes out. We have said that nature proves a God. To the mind, in its ordinary state, unquestionably it does. But there are moods of the spirit when it is not satisfied with its own reasonings. It becomes dismayed by the mechanical regularity, the awful order of nature—the fatality that drives us irresistibly along, the silence from which we emerge and into which we vanish. We spoke of the beneficence which the scientific explorer finds everywhere. This is a cheering truth; and yet it is a *diffused* benevolence, so to speak. It is a love that shines upon the flower and the insect as upon us. Now we feel the want of a more *intense* regard—an intimate and peculiar care—a paternal affection. We are not merely as the insect and flower—we have deep wants, yearning affections. But nature does not satisfy these. Left to that alone, there are times when we should be constrained to ask, "Does God care for us as individuals—as men? or are we but as motes in the sunbeam, particles of the great mechanism—flakes of being, driven across the abyss of eternity?" In the doctrine of the Father, which Christianity has given us, we see the Father in nature; but without this revelation, looking back upon "the long sweep of the geological ages," and forward to those immensities of being that kindle upon the horizon of the telescope—realizing how absolutely insignificant is our position in space or time; we must feel that nature alone, as adapted to our moral wants, is an incomplete system.

So with regard to the hints of immortality which break from nature. The cultivated intellect, the highly spiritual man, may discern and feel these suggestions. But the crushed masses, the suffering, the ignorant, the vicious, need a revelation more direct and personal. As to the great question of evil, nature does not explain it. We find its solution only in "the Lamb of God who taketh away the sins of the world."

Turning, then, to Christianity, we find there that completion which we fail to discover in nature. Precisely where nature lacks, revelation supplies—wherever there is a void in the one, there is a great salient truth in the other. Nature suggests the deepest questions of the soul. It would seem to be its office to do this, that it may thus bear witness to Christianity; for if it suggests the deepest questions of the soul, Christianity answers them. And we firmly believe that such is the beautiful correspondence between the two, that the most scientific age will be the most Christian age, and that they who see nature in its widest and grandest revelations, will also discern most clearly the spiritual riches that abound in the gospel of Jesus.

The study of nature, then, will accomplish a great work for us, if through its teachings of Mystery, Reason and Faith, it causes us to find a deeper and more precious meaning in Christianity:—if, when dazzled by its splendor and oppressed by its immensity, it leads our faultering footsteps back to the fountain of supernatural truth, back to the simple trust of our childhood, the guide of our youth, the counseller of our maturity, the expositor of our doubts, the near friend in our sorrows, the chart which points out the way of our duty through the midst of this crooked and deluding world, the telescope which pierces to regions beyond the sun, and shows us realities more glorious than the stars in the firmanent.

And well will it be for us, if, witnessing the greatness of the work which God has wrought without us, we realize the greatness of the work that Christ accomplishes within us, and feel that we carry in our own souls the sublimest creation of the Eternal, a universe more permanent and precious than worlds. We would close with a sentiment of spiritual grandeur somewhat compatible with the material glory to which our thoughts have been directed. We take, therefore, the words of Channing: "The human soul is Christ's kingdom. There he gains his victories, there rears his temples, there lavishes his treasures. His noblest monument is a mind redeemed from iniquity, brought back and devoted to God, forming itself after the perfection of the Saviour, great though its powers to suffer for truth, lovely through its meek and gentle virtues. No other monument does Christ desire; for this will endure and increase in splendor, when earthly thrones shall have fallen, and even when the present order of the outward universe shall have accomplished its work, and shall have passed away." E. H. C.

Chinese Wall.—The most extensive *manual* structure is undoubtedly the great Chinese wall. It is 24 feet high, and 10 feet wide, and reaches to the extent of from 2000 to 2500 miles, over mountains, precipices, and rivers, up to the sea on one side, and the inaccessible mountains of Thibet on the other. The Chinese truly call it one of *their* wonders of the world—as the stones used for its construction, placed one on the other, would suffice to encompass the whole circumference of the globe. The entire history of this construction is wrapt in similar obscurity with that of the Pyramids of Egypt.

THE CHRISTIAN AMBASSADOR.

S. C. BULKELEY & CO., PUBLISHERS.

NEW YORK, JANUARY 15, 1848.

Clerical Courtesy.

"*Having compassion one of another; love as brethren, be pitiful, be courteous.*"

Ministers of religion ought to be the representatives of their doctrines, and patterns to the believers in all things. They should be such as they would have their people—meek, humble, sincere, honest, industrious, frugal, benevolent, zealous, courteous. Every Christian grace should be exemplified in their conduct, words, and general appearance. They should never go to their people either for justification for any departure from the rules of a Christian life, or for forgiveness of any neglect of them. They should lead their people, and make themselves examples of the right, good, and social.

The old saying is true, "Like priest, like people." Proofs are abundant, and may be seen wherever a preacher has lived long enough, and shared enough of the confidence of the people to gain any hold upon their affections to exert any influence for good or evil. His views and feelings will imperceptibly become theirs, in a ratio proportioned somewhat to the esteem in which he is held by them. If he is proud, haughty, overbearing, his spirit will soon diffuse itself, and they will too soon become so. If he is generous, affable, modest, his spirit will assimulate theirs into a likeness of his own, and they will manifest the change in their outward conduct. What an immense responsibility rests upon the preacher, to go in and out before his people, with great circumspection, ever mindful of the command of God, and the duties of his high vocation!

It is a matter of deep lamentation, that preachers of the various denominations of professed Christians are no more kind and *courteous* to one another; that they do not manifest any more of the meek and social spirit of the Master, in a generous forbearance of what may be regarded as just grounds of difference in name, and a noble liberality which rises above the petty distinctions, and party lines which have been the disgrace of Christianity, the stumbling block and rock of offence these fifteen centuries. There is not only a wide departure from the beautiful simplicity and noble elegance of a character modelled after the pattern set in the Gospel, but a direct infraction of the laws of social life, marked in the austere manners, the haughty bearing, the exclusive conduct of many clergymen, which illy comports with the quiet and unobtrusive spirit of a good man. To be sure, a good work has been begun, and a vast improvement has been made within the last half-century, to brush off the false glare in which a sectarian ministry had wrapped itself: and its latent deformities have been exposed to public gaze and popular reprobation. But much remains to be done, before preachers will come frankly up to the line of Christian duty and "be courteous, be pitiful, and love as brethren." They do not now hardly show the common respect which is due from man to man, much less from Christian to Christian.

The assumed right to prejudge and condemn those whose doctrinal views, and abstract theories do not, in all respects, agree with their own, is a miserable excuse for the bigotry and uncharitableness which are most apparent in the conduct of many clergymen. The plea that some are not orthodox, is, by no means, valid, for, like the rest of this mutable world, orthodoxy itself is a most unstable thing, as voted by councils, and incorporated in creeds. The Romanist justifies himself in his rejections of all others by rules of his own forming, and all others do the same. But in such cases the true standard is not observed. They do not "walk in wisdom towards them which are without, redeeming the time." They are not courteous. They are not like the Master. The same mind that was in him is not in them. For this cause, more than for want of creeds or books, of men to defend them, has the Church, in a great measure, been powerless in its operations, and the "theological odium" attached to those who of all men should be most beloved and honored "for their work's sake."

Clergymen and believers generally, especially those more prominent in the Church, must learn to "be courteous, to be pitiful, to love as brethren," before they can hope to accomplish the work that has been appointed, to fulfil the mission on which God has sent them into this world. Splendid churches, fashionable congregations, extensive Missionary operations, and all the Bibles and Tracts which can be distributed from now till doom's-day, cannot ever effect the conversion of the world, or do much towards it, till those who claim to be instructed in Christian knowledge and experience can show a Christian temper and conduct—"be courteous," kind, and affectionate, forgiving, and humble. When Christians learn to obey the great command, and "love one another," and love Christ more than all else, they will exert an influence at once formidable, irresistible, perfectly overwhelming, and God's truth will then speedily trimmph. W. S. B.

Tests of Fellowship—Jesus and the Apostles.

Many, in speaking of the Savior and his Apostles, more than intimate that they were actuated by a charity which denied to no one their cordial fellowship. Such language betrays a sad ignorance of the New Testament. Whilst for the sinner they manifested the utmost tenderness of heart, and a readiness to throw the veil of charity over the errors of the past, they were very decided in their condemnation of false doctrines, and in their opposition to false teachers. Jesus said, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before; wherefore, if they shall say unto you, behold he is in the desert, go not forth; behold, he is in the secret chambers, believe it not," Matt. xxiv; 24–26. This is not the language of very cordial fellowship; neither is it the language of one who would make no distinction between a teacher of truth and a teacher of error.

The New Testament is full of such language as this, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves," Matt. vii; 15. "Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees," Matt. xvi; 6. "Ye hypocrites, well did Esaias prophecy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me; but in vain do they worship me, teaching for doctrine the commandments of men," Matt. xv; 7–9. In view of such declarations as these, we are amazed that any should be found to ridicule those who attach importance to truth; and to charge those who contend for it, with contending for a non-essential. Why, the great contest in which the Master engaged, was for the establishment of the truth. It was his truth that was to enlighten, and his truth that was to save. Say not then, that he had a charity which fellowshipped as teachers all errorists. The Master had no such charity. He loved all men, and sought the good of all, but he gave no countenance to error, or approval of its promulgators. If he had, he would have been unfaithful to his mission, and proved that his professions of love were not real.

If we pass from the teachings of Christ to those of the Apos-

tles, we shall find the same refusal of fellowship to those who were preaching fundamental errors. Paul says—"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, for in him dwelleth all the fullness of the Godhead bodily," Col II: 8, 9. These words show the Apostle's view of Christ. In him dwelt all the fulness of the Godhead, or as Macknight says, "all the fulness and government proper to the Godhead bodily. so that the philosophy which represents angels as greater in power and knowledge than Christ, is false." As Jesus possessed all fulness, the Christians were complete in him—his religion was sufficient. They were made thus by him who was the head of all government and power. In the days of Paul, as in our days, there were those who held that spirits could reveal more than Christ had. Of the philosophy of such, Paul says *beware*. To its teachers, he would not give his fellowship; for it was a philosophy which made a *prey* of men, through its emptiness and deceitfulness.

In his epistle to Titus, Paul says—"A man that is an heretic, after the first and second admonition, reject: knowing that he that is such, is subverted, and sinneth, being condemned of himself," Titus II; 10, 11. Dr. Macknight paraphrases these versus thus: "An heretical teacher, who after a first and second admonition continues in his evil courses, cast out of the church, and have no farther communication with him, because he is irreclaimable. Knowing that such a teacher is utterly depraved, and in teaching false doctrine from worldly motives, sinneth, being self condemned." Doddridge, by heresy understands the denying of the fundamental doctrines of the Gospel, and the maintaining of that denial with obstinacy.

The foregoing quotations from Scripture are enough to show, that Jesus and the Apostles knew nothing of that modern theory which teaches, that true fellowship has nothing to do with doctrines; and that they had not that false charity which would make us sanction error rather than separate from one with whom we have walked. They held to the infinite importance of truth; to its spread they had consecrated their lives; and for its establishment they were ready to cheerfully yield them up. How inconsistent then, when having this view of the value of truth, to give their sanction to teachers of damnable heresies, who denied the Lord that bought them. "When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship, that we should go unto the heathen, and they unto the circumcision," GAL. II: 9. The giving of the right hand in this manner, was a public expressisn of confidence in them, as men fitted for the ministry and teachers of God's truth. And if they had a right to give such fellowship, they had an equal right to withdraw it, if those to whom it was given, turned, either in faith or life, from the Gospel. Hence, in refusing their sanction to teachers of error—of what from the very beginning of their denomination they had regarded as a fundamental error, Universalists do not depart from the example of Jesus and the Apostles. Instead of departing from their examples, they imitate them. It is one thing to esteem a person as honest and good, and another, quite different, to give him our sanction as a Christian teacher. While we would not sit in judgment on no man's motives, we claim the right of refusing our sanction to any one who is engaged in teaching what we regard as subversive of Christianity.

O. A. S.

Among other Committees appointed by the Legislature of this State, is one on Capital Punishment, consisting of Messrs. Underhill, Titus, Brinckerhoff, Cobb, and Townsend. The particular complexion of the Committee we have not learned; favorable, we hope, to the abolition of the gallows.

The Universalist Quarterly.

We acknowledge the receipt of No. I., Vol. V., of this excellent work. It will therefore, be continued another year;—and we do hope that ere its close, such a list of subscribers will be obtained, as to ensure its permanent establishment. It is wrong to have it so poorly sustained, when we have clergymen enough to give it a living patronage. We should think that a minister would be ashamed to own, that he does not read the Quarterly. There is not an article. written by its learned and able editor, that is not worth the subscription. The number before us, though not equal to the general character of the work, is a good one, and contains, much valuable instruction.

The first article is from the pen of Br. Chapin, and is entitled "Religion and Astronomy." An extract from it will be found in this number of our paper.

The second article, entitled "The False and the True Power," is by Br. Montgomery. Though it contains nothing particularly new, it is a well written article, and presents, in a clear light the mighty power of love. The effects of revenge are well described, and the impossibility of improving the world by it clearly exhibited. There is nothing that troubles the advocates of endless misery so much as the triumphs of love. They have, for ages, taught, that the great reforming power of the Gospel, is in the eternity of its punishment. And now, when they see their old forms of cruelty thrown aside, and the inutility of their cherished doctrine, demonstrated by the wonderful success of love, they are mortified and confounded, and know not, in their unexpected discomfiture, what to do. We advise them to discard their false theory, and adopt that based upon the principle of overcoming evil with good.

The 3d article is very brief. It is entitled "Man's position in the Scale of Being," and is from the pen of Br. J. J. Austin. We are glad to see a brief article in the Quarterly. It is a mistake to suppose, that all articles for such a work should occupy from twenty to thirty pages.

"Christian Consolations," from the pen of Br. Bacon, is the 4th article. This occupies nearly *thirty pages*. It would be far better, if compressed into half that space. It is a review of Greenwood's Sermons of Consolation; A. P. Peabody's Christian Consolations, and Br. E. H. Chapin's Crown of Thorns. We like its views much. Article V. is "The Influence of Christianity on the Roman Civilization," by Br. Laurie. This is a strong article, written in a style well suited to the Quarterly, and free from all tinsel ornaments and affected sayings. The author studied his subject well, and has presented it clearly. He begins by describing the character of the civilization existing at the period of the advent of Christianity. Though he admi s that in some respects it was of a high characetr, he shows that in others, it was low indeed. Of the 2,295,000 inhabitants of Rome, one fourth was at the mercy of the majority, having no human law to shelter, no heavenly hope to cheer them. They were in a state of slavery, far worse than any of which we can conceive. The domestic and political condition of the people was horrible in the extreme. He says:

Finally, to sum up the description: a ferocity of manners, singularly mingled with refinement; a depravation of general morals, with a fine sentiment, or noble deed, accasionally gleaming athawrt the gloom; a dulness, an apparent dormancy indeed. of the social susceptibilities, evinced in a selfish indifference to the miseries of the million, crouching under destitution, disease, age, idiocy, and madness, for whom no shelter was provided, and seemingly no sympathy felt, but who were left, unsolaced, and abandoned, each to stagger, as best he might, under his peculiar load of wretchedness to his solitary grave; a love of savage, and brutal, and bloody excitement, as manifested in the universal and absorbing passion for gladiatorial slaughter; a reckless contempt of the sacredness of human

life, as evinced not only in the indiscriminate massacre, descending even to brutes, on the sack of conquered cities, but in the horrid and general practice of poisoning in time of peace; —such are some of the more abhorrent features of that civilization, which Christianity addressed herself to encounter, and not by general action upon the mass, but by the slow, though surer process of the regeneration of the individual, to purge, to exalt, to sanctify; in short, by the principles of her own divine nature, to reconstruct and regulate anew.

After having described the civilization of Rome, he proceeds to speak of the effect of Christianity upon it. He thus happily describes the way in which the New Religion wrought its changes.

It was peculiar to Christianity that, instead of promulgating an imperious law, and then resting satisfied with the homage of outward submission, she rather takes up her unnoticed abode in the individual heart, and there, silently but effectively, subdues the little world of restless and rebellious passions, and hallows and enlarges the affections, by imbuing them with her own pure and expansive spirit. But from this mode of her action, we cannot of course expect to witness any very general result upon a condition of society such as we have depicted, so rooted and universally established as it was, till after the lapse of considerable time from the period of her advent. Remembering then that the prime object with the religion which Jesus left to the world, was the reformation of individuals, and through them that of society; and that consequently it attempted not to disturb any of the relations of the time, political, social or domestic, but by inspiring men with new and lofty principles of action, it educated and prepared them, gradually and spontaneously to lay aside the corrupt social forms which engirt them,—if we remember this, we may pass over the first century in silence. Nay, it would scarcely be fair to Christianity to expect any palpable developement of her silent agency in the public manners and institutions, until a considerable majority of the population professed themselves her adherents,

The 6th article is by the Editor, and like all his productions, full of valuable instruction. It is entitled, "Dogmatic and Religious History of Universalism in America." It speaks of all the early advocates of Universalism in this country, describes the views of Murray and Winchester, and points out the difference between their systems of faith.

The 7th article, by Br. T. S. King, is a brief notice of Longfellow's Evangeline.

The number closes with two literary notices; one of Paige's Commentary on Acts, and the other, of the Rose of Sharon. Of the latter, the Editor speaks thus:

"Much of the poetry in this volume is good, and some of it beautiful. The former part of St. Valentine's Eve, especially, is distinguished, not merely for artistic design and finish, which, when alone, rank no higher than other ornaments—it is alive with deep and chastened feeling, which is the plastic power of all real poetry."

"Eight years ago, this night, my love,
I met thee at the village ball;
Oh fair were many maidens there,
But thou the fairest of them all!
Like a soft breeze along the sea.
Thy form went waving through the dance,
While I stood by as though some power
Were holding me in trance."

The Quarterly, in its mechanical execution, is equal to any work in the country. As a Theological work, it has ever been equal to the best under the control of the Limitarian Sects. Price $2 per year. A. Tompkins, Publisher. H. Ballou, D. D., Editor. Subscriptions received at this office. O. A. S.

Confectionary Establishment.

Mr. White, of Catharine street, between Henry and East Broadway, keeps one of the best Confectionary Establishments in the city. His cakes and ice cream are of the very best quality. He will accept our thanks for his kind *remembraace* on New Year's day.

Female Department of the New York Prison Association.

We regard this as one of the best institutions of our State, and one deserving of the hearty aid of all who wish for the reformation of sinners. There are hundreds of those who would return to the path of duty, even among those guilty of the most flagrant sins, if they could see any way to reform. But almost every path leading to virtue, is to them closed. Cast off by their friends, and treated as if irrecoverably lost, and as if guilty of a stain which nothing can wash away, they are spurned by nearly all who have any respect for the decencies of life. Sick at heart of their wretched career, they sigh for the pleasant paths of duty, but the moment they approach them, the travellers therein, cry out—*You are leprous, and you cannot walk here*; and thus they are compelled to pursue their ruinous way. How unlike the Savior, who admitted the penitent Mary to the most intimate communion with him. The Gospel teaches forgiveness to all who seek it. It is not the greatness of our virtue that leads to the course pursued, but a false idea of duty—yea, may I not say, it is the want of virtue? Were our virtue greater; were we clothed entirely with its unsullied garments, we should not be so fearful of contamination from contact with the sinful—a contact into which we are brought by efforts to do them good. Those have not all the conscious dignity and unsuspecting confidence of virtue, who are afraid of injuring their character and standing by laboring to reform the worst of sinners.

The Female Department of the New York Prison Association, is designed for the reformation of abandoned females. It has a Home to which all are received, who give any indication of a desire to lead a virtuous life. From the Report, which we have before us, we learn the following facts.

The number of inmates received at the Home during the past year is 98. For the larger portion of these, places have been found—principally in the country. It is a great object to remove the women from all old associations; from that dreadful instrument of all woe, the grog shop; and from the influence of a class of persons in this city who are always on the watch, with a vigilance sharpened by the love of gain, for the seduction and ruin of those who have ever strayed from the paths of virtue and good order. We often have the satisfaction of placing our inmates in serious families, the families of clergymen, in several cases, where no extraordinary temptation need be feared, and where, above all, that curse of these fallen ones, the bottle, is never admitted.

From these statements, it will be seen, that the Home is worthy the patronage of all the friends of humanity. We hope therefore, that the Appeal which accompanies the Report, will receive attention. As it is brief, we will give it entire. O. A. S.

It requires faith to beg. Giving is comparatively easy, as all who are able to give will soon be convinced if they try. But to assume the part of urging others to give of their abundance to the suffering, tasks us strangely, in spite of the strongest conviction of the necessity and duty of the case. Yet we dare not hesitate. "Open thy mouth, and plead the cause of the poor and needy," is a command for all time; and though we had asked and received ever so often, we must again, as the need arises, venture new urgency. To those who heard, or have had patience to read, our Report, we need not use many words in entreating them to remember the Home among the objects of this holiday month's benevolence. Food and raiment, and house rent, and fuel, and instruction, and daily care, are all to be provided for, unless the public decide that we are to turn from our door the trembling penitent, who goes from our sentence of exclusion to almost certain destruction. A large portion of the necessaries of life for the Home has been literally begged from house to house, and from store to store, by devoted friends of the institution; but we need larger and more efficient aid that shall be less precarious; aid that will not only supply the means of present existence, but place us on firm footing, that we may assume our rightful place among the recognised charities of the city. At present our situation is necessitous in the extreme, and nothing that is useful could possibly come amiss. Donations will be received at the Home,

10th Avenue, 3d door above 19th street; or at 15 Centre st., at the office of the Association; at the store of Messrs. Doremus & Nixon, 39 Nassau street, or at 45 Irving Place.

May we not hope that the many kind and benevolent persons, whose time or health does not permit personal attention to that most unhappy class for whom our institution provides, will give us liberally of their means, for the careful disposition of which we pledge ourselves. All are invited to visit the Home, and judge for themselve of the nature of our attempt.

Dedication at Rochester, N. Y.

The Church just completed in Rochester, N. Y, was dedicated on the 15th ult. The introductory Prayer was by Br. J. M. Austin; reading the Scriptures by Br. S. R. Smith; Sermon, by Br. G. Montgomery; dedicatory prayer by Br. D. Skinner.

"The Church," says the Magazine and Advcocate, "stands the easterly side of the Genesee River, on a pleasant site, near the Methodist church; it is built of brick, 86 1 2 feet in length by 50 feet in width, of the Grecian style of architecture, with an excellent basement, (which though enclosed and plastered is not yet finished,) the Church proper being finished in a neat and plain, though rich and beautiful style throughout. The interior of the wall is handsomely marbleized and overhead beautifully painted in fresco. There is a snug orchestra in the centre of the front a little elevated above the floor, for the choir and organ, on either side of which is a door of entrance to the body of the church. The pulpit and pews are finished in very good taste, the latter (86 in number we believe) being all uniformly cushioned with drab moreen, and the church furnished with a good organ, carpet, handsome chandelier, &c., &c. The whole cost of the church when finished, is estimated at $6,500. The lot cost $2,300, so that the whole will not exceed $9,000. The greater part of the debt is already paid. The society for the last year has worshipped in Minerva Hall, and has raised during that time for the church property, sustaining meetings and contingent expenses, over $8,000.

A little more than two years since, the Universalist Society in Rochester was all but (perhaps we should say quite) dead; having lost their old church and been for years without preaching. The only outward signs of life were seen in a little band of faithful teachers and children in the form of a Sabbath School, headed and led on by our zealous Br. Geo. H. Roberts. Fortunately and providentially, Br. G. W. Montgomery at that time (two years ago) visited and preached in Rochester—a number of individuals were thereby aroused to see and feel the necessity of action—an effort was made to procure a suitable place for meeting and to retain Br. M. as their regular and permanent teacher, and succeeded. The result of that effort is now before the world in the form of the beautiful church now dedicated, and a respectable and we trust united and devoted society, gathered to worship therein for coming years; and it speaks in no measured terms in praise of the zeal, faithfulness, and perseverance of Br. M. and his co-laborers.

The meeting was continued through the day of the dedication and the following day. Sermons were preached by Brs. W. B. Cook, H. L. Hayward, S. R. Smith, and D. Skinner. The dedication Sermon was able and appropriate, and was heard with the most earnest attention. We congratulate Br. M. on the completion of his church, and sincerely hope that his highest expectations will be realized. No man is more deserving of success than Br. M.

Universalists and Unitarians.

There seems to be some controversy, in Norwich, Con., between the Universalists and Unitarians. All we know of it is from a letter, by the Rev. Mr. Farley, the Unitarian Minister of N., published in the Trumpet of last week. Judging from this letter, we do not see wherein Br. Browne has acted an unfair part. While he was for union, he was for a reciprocal union. But we doubt whether he can hope for such a union, with a minister, who will use language like the following. We copy from Mr. F's letter:—

"I have shown, then, I trust, as plainly as words can show, that we are not Atheists, nor Deists, not Universalists, nor Socinians, and he who insists that we are, utters a shameful calumny."

Our Late Br. John A. Henry.

We announced week before last, the death of this faithful and useful Minister. By the following letter, written by the Post Master of Ludlow, Vt., it will be seen in what estimation he was held by the people of the place where he labored. We copy from the Gospel Banner:

"The time which he spent with us was indeed limited, yet long enough to endear himself to his numerous friends and associates in bonds of sweet recollection, not soon to be forgotten. His labors with the Society in this place were crowned with abundant success. Besides gathering around him a large and constant congregation, he succeeeed mostly by his own exertions, in organizing a Sabbath School of nearly one hundred scholars. Nor were his labors of love confined exclusively to the religious society over which he was pastor. He ever lent a willing and a helping hand to all the great reforms of the day. The cause of Temperance found in him one of its firmest friends, and I may add, one of its most successful advocates. He gave his attention to the subject of education also, with a zeal worthy of its great importance. And his labors were appreciated by the public at large: for within six months from the time he took up his residence as a citizen with us, he was unanimously elected to the office of Town Superintendent for Schools, an important office in this section of the country. It would not be saying too much to affirm, that no person could be taken from our midst whose loss would be more generally felt, or whose death would be more sincerely mourned, both by his own, and other denominations. But he has gone—gone in the midst of his usefulness and promise, down to an early grave. But it is a source of consolation to his numerous friends in this vicinity, and it must truly be so to his relatives at a distance to know that the faith which he cherished in life, and which he so successfully advocetnd during his brief ministry, was *all-sufficient* in that dread hour when fail alike both heart and flesh. Death to him had no terrors. In life he had looked well to the foundation upon which he had built his highest hopes. And when the dark night of death came rushing down upon him in all its blackness and gloom, it found him calm and reconciled—ay, joyous and happy, even when his eyes were hazed with the films of death.

No wonder that he was thus triumphant, although called to part with all which to him was dear on earth—his loving frends—his Society—and more than all, perhaps, his bosom companion; for he trusted in the unbounded goodness of that God who is too wise to err and too good to do wrong. And more than this, he had the blessed consciousness of having faithfully performed his Father's will; consequently he was enabled, in view of his departure from the scenes of time, to adopt the language of another, and say, "my Master's time is mine."

He *lived* the life of the righteous, therefore his last end was like his. Yes, he

"So lived, that when his sommons came to join
The innumerable caravan, that moves
To the pale realms of the shade, where earth shall take
His chamber in the silent halls of death:
He went not like the quarry slave at night,
Scourged to his dungeon; but sustain'd and sooth'd
By an unfaltering trust, approached his grave,
Like one who wraps the drapery of his couch
Around him, and lies down to pleasant dreams."

Yours, in the hope of the Gospel,
CHARLES S. MASON.

Ludlow, Vt., Dec. 17, 1847."

Br. Drew says—

Ministers and people, of all sects and of every name, appeared at the house of God and made common cause in demonstrating their respect for the good man whose mortal remains laid low in death before them. Br. Forbes preached, and he was assisted in the pulpit services by ministers of two other denominations. The Baptist clergyman was particularly kind; he seemed as if he had lost a brother, and evinced all a brother's sympathy for the bereaved widow. Indeed, every clergyman in town was there, and all distinctions of sect seemed to be abolished. This was a striking illustration of Christian union;—would that such honorable liberality were more universal.

Removal.

Br. Z. Howe having removed his residence for the winter to No. Bridgewater, Mass., requests all communications for him to be directed to that place.

Missionary Meeting.

The N. Y. Universalist Missionary Society held its regular Quarterly Meeting in the Vestry of the Orchard Street Church, on Monday evening last. The weather was excessively cold, and the meeting not so large as usual. Br. O. Whiston, the Missionary of the Society, was present, and made a very excellent speech. Br. L. J. Fletcher, of Cambridgeport, was also present, and offered some excellent remarks. Speeches were also made by Brs. Skinner and Balch. The latter spoke upon a Conference he had with some of the Unitarians, relative to the propriety of forming a Union Society, in the upper part of the city. He said that it was the intention of some of the gentlemen with whom he had conversed, to have a committee appointed by the New York Unitarian Association, which was then in session, to confer with a Committee from our Missionary Society, in regard to such a union. Br. Balch introduced a resolution for the appointment of a Committee, for that purpose, which was passed unanimously. Brs. G. L. Demarest, O. A. Skinner and W. S. Balch, were appointed. We understand that a Committee was appointed by the Unitarians, and that there was a strong majority in favor of the measure.

Henry Fitz.

It will be seen from the obituary in another column, that this able defender of our common faith, has been afflicted in the death of his eldest daughter. Several years had elapsed since I had seen Br. Fitz, when I was called to visit him in the hour of sorrow. I found him with his right hand thickly bandaged, and learned that it had been useless for more than eight months, owing to an attack of malignant erysipelas. Much of this time he has suffered excruciating pain. He is somewhat bowed with age, and was in deep affliction; but I found him calm as a summer's morning—the same in his strong and vigorous intellect, the same in his unfaltering faith, that I have known him for years now past and gone. He spoke calmly of his bereavement, and expressed his strong desire that in the funeral services I would let the people know that there were yet those on earth who believed in the life immortal, and hoped to receive that boon through Jesus Christ, who is Lord both of the living and the dead.

I venerate the name of Henry Fitz, as that of a man who stood up boldly, and battled with a strong hand for truth, in the day when its advocates were few. The old New York Herald bears evidence of his industry, and its pages give ample proof that although the sword he wielded might not have been so highly polished as some of more modern make, yet it had a keen edge, and was wielded by an arm that could smite mightily for the Lord. May the consolations of faith and hope cheer him in sickness and sorrow, and may his last days be as peaceful as his earlier ones were exciting and laborious.

L. D. W.

Sabbath School Exhibition, Newark, N. J.

The exhibition of our Sabbath School came off very successfully according to notice, on the 4th inst. It must be acknowledged I believe, to be decidedly the best exhibition we have had yet. The church was crowded to excess in every part, and very many went away unable to get in. Those who were in the church were so well pleased, and those unable to get in, so disappointed, that a *general* and *earnest* desire has been expressed for its repetition. The exhibition will therefore be repeated on Wednesday evening, 26th inst.

Demonstrations continue to be made throughout the country in favor of Pope Pius, whose movements in favor of human liberty place him among the first men of the age.

Cost of Amusements.

An estimate is going the rounds of the papers that there is nightly spent at places of public amusement in this city over $3,000. A cotemporary thinks "the general *mental* health of the population might be increased, were it even larger." But just think of it, $3,000 a night; $18,000 a week; which if kept up, would amount to the snug sum of $156,000 a year! To say nothing about the questionable influence of theatres, circuses, &c., upon the moral health of the community, it becomes a question of economy in reference to the thousand poor wretches who infest such places, till reduced to beggary, and public pauperism.

We do not oppose social and rational amusements; but we doubt if such an outlay of time and expense meets with a very satisfactory reward by either the individual or the public; and what neither enriches, nor makes wiser nor better, is of doubtful utility in any point of view. Momentary gratification is a mere animal indulgence, unworthy a rational being, and significant of a low state of mental and moral vigor

W. S. B.

Death of Valuable Members.

Br. Whittemore, in an article on the New Year, has the following paragraph, giving the names of several members of our denomination who departed this life during the past year.

"It would be impossible, in this brief space, to give the names of all who have departed during the past year, who have shared in our affections; but we may name Dr. Clowes, of Long Island; J. V. Wilson, of New York; Elijah Dallett, Esq., of Philadelphia; Hon. Elias Putnam, of Danvers; Rev. H. Roberts, of New York; the young and promising, J. M. Edgarton, of Shirley, and Rev. J. A. Henry, of Vermont. Death is ever busy; and who can say that before another year rolls round, we shall not be numbered with the dead?

To the above list, we would add the names of C. Schenck and J. L. Fletcher of this city. The former was one of the most generous and useful men connected with our denomination. The latter left $500 for the Missionary Society, and $100 for the Orchard-st. Sabbath School. O. A. S.

Letter from Br. Clark.

We take pleasure in laying before our readers the following letter from Br. Clark. We should be glad to hear from him. We feel encouraged by his good opinions. Our paper is now doing well, and we are gratified to know that it is every day winning public favor.

Brethren—My heart is with you in the good work of disenthralling the minds of men from the gloom and superstition in which they are enshrouded. If my eyes would permit, I would once more attempt to communicate my thoughts to your readers, through the medium of the Messenger, in the hope that thereby I might gladden their hearts and cause them to act well their parts in the glorious reformations that are in progress. I believe that our Father in heaven has committed to us, if not the front rank, at least an important post in the great spiritual army, that is to war against spiritual wickedness *in high places*. But I can write but little and read less. Go on in the good work, and may the Lord grant unto our opponents repentance to the acknowledgement of the truth.

Yours in truth, J. Clark.

Lebanon, Ct. Jan. 4, 1848.

Br. W. H. Ryder.

The Oasis, published at Nashua, N. H., where Br. Ryder is located, says that "he gave notice last Sabbath (week) of an intention to take up his connexion with his Society in the last Sabbath of March next. It is his intention to pass some twelve or fifteen months in Europe; visiting various points of interest, but spending most of his time in Germany, with the object of familiarizing himself with the theology of that country.

Services in the Several Churches of New York and Vicinity.

Second Society.—Church in Orchard street, between Broome and Delancey streets. Services A. M. at 10 1-2 o'clock, P. M. at 3 o'clock, evening, at 7 o'clock. Conference meeting Friday evening, at 7 o'clock. Pastor, Rev. O. A. Skinner. Residence 73 Orchard street.

Third Society.—Church in Bleecker street, corner of Downing. Services at 10 1-2 A. M. and 7 P. M. Conferences every Tuesday evening in the Lecture room, at 7 o'clock. Pastor, Rev. Wm. S. Balch. Residence 728 Greenwich St.

Fourth Society.—Services in the Apollo Saloon, Broadway, at 10 1-2 A. M. and 7 P. M. No stated Pastor.

Fifth Society.—Church in Fourth street, between Avenues B. and C. Services at 10 1-2 A. M. 3 P. M., and 7 in the evening. Conference every Wednesday, at 7 P. M. Pastor, Rev. Z. Baker. Residence 172 Avenue A.

Brooklyn Society,—Church corner of Fulton and Pineapple streets. Services at 10 1-2 A. M., and 7 in the evening. Conference in the vestry, adjoining the church on Pineapple street, Tuesday evening, at 7 o'clock. Pastor, Rev. T. B. Thayer. Residence No. 9. Willoughby Street.

Williamsburgh Society.—Church, Second street, near South Fifth. (New Church building, Fourth street, corner of South Third.) Services at 10 1-2 A. M., and 7 1-2 P. M. Conference Thursday evening, at private houses. Pastor, Rev. H. Lyon. Residence South Fourth street, near Fourth.

Newark, N. J Subscribers.

The subscribers to the Christian Messenger, and Ambassasador at Newark, N. J. will hereafter find their papers at the Tailoring Establishment of Wm. S. Jaques, Market st. two doors above Broad St. They will be sent over in a bundle by express, on friday afternoon; and as this arrangement will save the cost of the postage, we hope we shall be enabled to add a few more names to our Newark list.

Paw Paw, Michigan.

Br. J. R. Averill informs us that Universalism is prospering in Paw Paw, Mich., the place of his location, and in the vicinity. We cheerfully comply with his request, and trust to his "good word and *works*" for the future. We thank him sincerely for his good wishes. We agree with him on the subject of "poor papers, poorly supported."

Conference and Instalation.

A Conference of the St. Law. Assoation will be held at Potsdam, on the third Wednesday and Thursday, of January 19th and 20th, at which time Br. J. Douglass will be enstalled, Pastor of the Universalist Society in that place. The organization of a Sunday School Conference, it is expected, will also take place. It is very desirable, and also to be expected, that Ministers and people will generally attend.

G. Swan, Mem. of Com. on Con.

A Conference and Missionary Meeting,

Of the Mohawk River Associations will be held at Middleville, Herkimer Co., on the 2d Wednesday and Thursday (19th and 20th of January, inst. All are invited to attend, both ministers and laymen, and come too prepared to speak and act upon the subjects of the missionary movement, Sabbath schools, Bible classes and such other matters as pertain to the interests and prosperity of our cause. A report is expected from our home missionary, Br. Hicks. Services may be expected both days at the usual house.

T. J. Whitcomb.

The cure of an evil tone must be done at the heart. The weights and wheels are there, and the clock strikes according to their motion.

Miscellaneous Department.

THE QUESTIONER.

I ask not for his lineage,
I ask not for his name;
If manliness be in his heart,
He noble birth may claim;
I care not though of this world's wealth
But slender be his part,
If "Yes" you answer when I ask,
Has he a true man's heart?

I ask not from what land he came,
Nor where his youth was nursed;
If pure the stream, it matters not
The spot from which it burst;
The palace or the hovel,
Where first his life began,
I seek not of—but answer this,
Is he an honest man?

Nay, blush not now—what matters it
Where first he drew his breath;
A manger was the cradle-bed
Of him of Nazareth.
Be naught, be any, every thing,
I care not what you be,
If "Yes" you answer when I ask,
Art thou Pure, True, and Free?

Howard, the Philanthropist.

Howard was a singular being in many of the common habits of life, He bathed daily in cold water, and, both on rising and going to bed, swathed himself in coarse towels, wet with the coldest water. In that state, he remained half an hour or more, and then threw them off refreshed and invigorated, as he said, beyond measure. He never put on a great coat in the coldest of countries; nor was he ever a minute under or over the time of appointment for twenty six years. He never continued at a place, or with a person, a single day beyond the period prefixed for going, in his life; and he had not for the last ten years of his existence, ate any flesh, fish, or fowl; nor set down to any but his simple fare of tea, milk, and rusk, all the time. His journeys were continued from prison to prison, and from one group of wretched beings to another, night and day; and when he could not go in a carriage, he would walk. Such a thing as an obstruction was out of the question.

Some days after his first return from an attempt to mitigate the plague at Constantinople, he favored me with a morning visit to London. The weather was so very terrific, that I had forgotten his inveterate exactness, and yielded up the hope of expecting him. Twelve at noon was the hour, and exactly as the clock struck he entered my room; the wet—for it rained in torrents—dripping from every part of his dress, like water from a sheep just landed from the washing. He would not have attended to his situation, having set himself down with the utmost composure, and began conversation, had I not made an offer of dry clothes. "Yes," said he, smiling, "I had my fears, as I knocked at your door, that we should have to go over the old business of apprehension about a little rain water, which, though it does not run off my back as it does from that of a duck, does me as little injury, and after a long drought is almost as refreshing. The coat I have on has been as often wet thro' as any ducks' in the world, and indeed, gets no other cleaning. I assure you, a good soaking shower is the best brush for broadcloth. You, like the rest of my friends, throw away your pity upon my supposed hardships, with as much reason as you commisserate the common beggars, who being familiar with storms, necessity, and nakedness, are a thousand times (so forcible is habit) less to be compassionated than the sons and daughters of ease and luxury, who accustomed to all the enfeebling refinements of feathers by night, and fire by day, are taught to shiver at a breeze. All this is the work of art, my good friend; nature is intrepid, hard and adventurous; but it is a practice to spoil her with indulgence from the moment we come into the world. A soft dress and soft cradle being our education in luxury, and we do not grow more manly the more we are gratified; on the contrary our feet must be wrapped in wool or silk, we must tread upon carpets, breathe, as it were, in fire, and fear the least change in the weather."

Compassion is a wise foresight of the disasters which may befall ourselves.

The Evening of Life.

BY THOLUCK.

"O death! how bitter is the remembrance of thee to a man that liveth at rest in his possessions, to him that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat," saith the son of Sirach. Yes! And by what expedients do such men try to overcome thy bitterness? Oh! when I see them, like some beaten foe who retreats from fence to fence behind the last entrenchment, driven now from the joyous revelry of youth, and anon from manhood's keen enjoyments, until they are reduced at last, to solicit a faint gratification from stimulating perhaps a languid palate—Oh! when I see them like the worm that clings to the withered leaf, feeding on the wan and shadowy remembrance of days never to return, and trying whether it may do them any good to *forget* that which they now no more can *change*,—How do I then, with my whole soul, exclaim, Thanks be to Jesus Christ, my Lord, who hath delivered me from the bondage of this corruptible world! The poet says,—

> "Taught by some impulse from on high, men's minds
> Suspect the coming danger, as we see
> The waters heave before the approaching storm.

But of you it may be said—

> "They hear the wild winds lash the bursting sails,
> At every joint the shivering vessel creaks,
> But strike they will not, and go blindly down."

How sweet, O death! is the thought of thee to the man who could never find a satisfying portion here below, but who, even amidst this fleeting life, still lived and leaned upon the promises of that which is everlasting! I do not quail before thy scythe, it can cut off nothing which I am not willing to leave behind, that the wings of my spirit may bear me unincumbered away. Old age for him who has a Saviour, thy rosy evening changes so insensibly into dawn, that there is scarce a night between!

Yes, I will set my house in order; the task will not be difficult. The best of my property I take along with me. I leave my children to the great Father of the Fatherless, to whom belong heaven and earth. My body I bequeath to the earth, and my soul to the Lord. He has sued for it longer than my life, and he bought it with his blood. Thus, I lay every weight aside and am ready for the journey. When the traveller has paid his debts in the city of a foreign land, how does he exult to pass the gate as he bends his steps homeward. I have no more a single creditor upon earth, and I know I shall find none in the place to which I go. Oh, it is a blessed thing to die, when we can say with Hezekiah, "Behold, for peace I had great bitterness; but thou hast in love to my soul, delivered it from the pit of corruption; for thou hast cast all my sins behind thy back."—Yes, old men, the blessed thistle is an herb of precious use. It smoothes the aching of the heart. But beside the cross of Jesus there grows a plant that is fairer still, and has a juster claim to be called *Heart's ease*. Nothing like it alleviates the bitter pangs that precede the hour of dissolution.—*From the Circle of the Human Life.*

Chalmers and Carlyle.

We were fortunate enough—when recently in England—to track Chalmer's course in more places than one. We heard of him in the parlor of the author of "Sartor Resartus," whom he had—uninvited, unexpected, but not unwelcome—visited.—They had met twenty years before, and had parted mutually estranged, if not disgusted. They met recently, and parted after some hour's intercourse, mutually delighted. We can fancy their meeting like that of two rivers—one broad, rapid, clear and sunny—the other still, gloomy and profound—both chanting their own song—the one a loud but irregular thunder psalm; the other wilder, lower, and more mystic melody. Two spirits more earnest—two more in essential points at one and two—more influential over the rising minds of the age—did not breathe. They met—they interchanged thoughts, like the shields of Diomede and Glaucus—they parted to meet no more on earth, for the one was bound for eternity, and had only time to look in and make peace with a kindred spirit ere he went his way. We need not remind our readers that Dr. Chalmers had, in an article on "Morrell's Philosophy," taken occasion to pass a glowing penegyric on Thomas Carlyle, and that this suitably paved the way for their last meeting.—*Tait's Magazine.*

A bill has been introduced into the Legislature of Maryland to abolish the Death Penalty.

Keeping Folks in Meeting.

Sewall relates the following anecdote of "Handkerchief Moody:"

When Mr. Moody was on a journey, I think in the Western part of Massachusetts, he called on a brother in the ministry, on Saturday, thinking to spend the Sabbath with him, if agreeable. The man appeared very glad to see him, and said, "I should be very glad to have you stop and preach tomorrow, but I feel ashamed to ask you."

"What is the matter?" asked Moody.

"Why, our people have got into such a habit of going out before meeting is closed, that it seems to be an imposition on a stranger."

"If that is all, I must and will stop and preach for you," was Moody's reply.

When the Sabbath day came, and Mr. Moody had opened the meeting and named the text he looked around the assembly, and said, 'my hearers I am going to speak of two sorts of folks, to day, saints and sinners! Sinners, I am going to give you your portion first, and I would have you give good attention."

When he had preached as long as he thought best, he paused; "there sinners, I have done with you now; you may take your hats and go out of the meeting house as soon as you please."

But all tarried and heard him through.

Bonaparte's Burial Place.

The solitude of Napoleon, in his exile and his tomb, has thrown another kind of spell over a brilliant memory. Alexander did not die in sight of Greece; he disappeared amid the pomp of distant Babylon. Napoleon did not close his eyes in the presence of France; he passed away in the gorgeous horizon of the torrid zone. The man who has shown himself in such powerful reality, vanished like a dream; his life, which belonged to history, cooperated in the poetry of his death. He now sleeps forever, like a hermit apart, beneath a willow, in a narrow valley, surrounded by steep rocks, at the extremity of a lonely path. The depth of the silence, which presses upon him, can only be compared to the vastness of that tumult which had surrounded him. Nations are absent; their throng has retired. The bird of the tropics, harnessed to the car of the sun, as Buffon magnificently expresses it, speeding his flight downward from the planet of light, rests alone, for a moment, over the ashes, the weight of which has shaken the equilibrium of the globe.

Bonaparte crossed the ocean to repair to his final exile, regardless of that beautiful sky which delighted Columbus, Vasco de Gama and Camoens. Stretched upon the ship's stern, he perceived not that unknown constellations were over his head. His powerful glance, for the first time, encountered their rays. What to him were stars which he had never seen from his bivouacs, and which had never shone over his empire? Nevertheless, not one of them has failed to fulfil its destiny! One-half of the firmament spread its light over his cradle; the other half was reserved to illumine his tomb.

Chateaubriand.

The Man who forgot his own Name.

It is a fact, that some years since a highly respectable citizen of a Southern city, called at the post office and said, "have you got any letters for me?" "What is your name, sir," said the clerk. The gentleman raised his left finger to his nose, looked grave and said. "I will tell you directly," and turned on his heel out of the office. A few yards from the post office he met a friend, who said, "How do you do Mr. ——?" "That's it," said the gentleman; and returned to the office, told his name, and obtained his letters.

We will relate an incident, coming within our own knowledge, as remarkable as the above. Last winter, on our way from Raleigh, we met an old man in the stage, pennyless, bound to Wilmington to seek work; we had previously learned his good character, and in conversation, he stated that his eldest son had been in Wilmington several weeks. On asking his name, the old man, greatly embarrassed, was unable to recollect it, nor could he possibly bring it to mind.

Wilmington paper.

Persons who are always innocently cheerful and good humored, are also very useful in the world; they maintain peace and happiness and spread a thankful temper amongst all who are around them.

'Please, sir, I don't think Mr. Johnson takes his physic reg'lar,' said a doctor's boy to his master. 'Why so?—'Because he's getting well so precious fast.'

What it is to be Polite?—Politeness is a trait which every one admires, and which confers upon its possessor a charm that does much to pave the way of life with success.—But it is very much misunderstood. Politeness does not consist in wearing a white silk glove, and gracefully lifting your hat as you meet an acquaintance—it does not consist in artificial smiles, and flattering speeches, but in sincere and honest desires to promote the happiness of those around you; in the readiness to sacrifice your own ease and comfort, to add to the enjoyment of others. The man who lays aside all selfishness in regard to the happiness of others; who is ever ready to confer favors, who speaks in the language of kindness and conciliation, and who studies to manifest those little attentions which gratify the heart, is a polite man, though he may wear a home-spun coat, and make a very ungraceful bow. And many a fashionable who dresses genteely, and enters the most crowded apartments with assurance and ease, is a perfect compound of rudeness and incivility. He who has a heart flowing with kindness and good will towards his fellow-men, and who is guided in the exercise of thsse feelings by good common sense, is the truly polite man—and he alone.

Women's Temper.—No trait of character is more valuable in a female, than the possession of a sweet temper. Home can never be made happy without it. It is like the flower that springs up in our pathway: reviving and cheering us. Let a man go home at night wearied and worn by the toils of the day, and how soothing is a word dictated by a good disposition? It is sunshine falling on his heart. He is happy, and the cares of life are forgotten. A sweet temper has a soothing influence over the minds of a whole family. Where it is found in a wife and mother, you observe kindness and love predominating over the natural feelings of a bad heart. Smiles, kind words, and looks, characterize the children, and peace and love have their dwellings there. Study then to acquire and retain a sweet temper. It is more valuable than gold; it captivates more than beauty: and to the close of life it retains all its freshness and power.—*Lady's Newspaper.*

Without woman man would be rude, gross and solitary. Woman spreads around him the flowers of his existence, as the creepers of the forest decorate the majestic oak with their odoriferous garlands.

A Lawyer's Excuse For Speaking Loud.—A lawyer, while arguing in the district court a day or two since, spoke very loud, and when he stopped to take breath, a brother member asked him why he thundered so. 'Why' replied the roof-render, 'I was commenting on the testimony of a *deaf* witness.'

Cold Water for Burns.—Mr. Seth Hunt of Northampton, gives the following statement of the success of treating with cold water a severe burn and scald in his family:

'Cold water was applied, by immersion, till the pain ceased: the water being changed as often as it became warm. The part was then kept swathed with wet bandages, a dry woolen one enveloping them, until the injury was healed. The healing was rapid, and effected without leaving a sore. The instant relief which the cold water gave from the excruciating pain was highly gratifying."

The art of being Agreeable.—The true art of being agreeable is to appear well pleased with all the company, or rather, to seem well entertained with them than to bring entertainment to them. A man thus disposed, perhaps may not have much learning, nor any wit; but if he has common sense and something friendly in his behaviour, it conciliates men's minds more than the brightest parts without this disposition; and when a man of such a turn comes to old age, he is almost certain to be treated with respect. It is true, indeed, that we should not dissemble and flatter in company; but a man may be very agreeable, strictly consistent with truth and sincerity, by a prudent silence where he cannot concur, and a pleasing assent where he can. Now and then you meet a person so exactly formed to please, that he will gain upon every one who hears or beholds him; this disposition is not merely the gift of nature, bnt frequently the effect of much knowledge of the world, and a command over the passions.—*Spectator.*

A bill has been introduced into the Legislature of Alabama to prevent the separation of the families of slaves, and to exempt them from sale by legal process.

Tutor Goodrich, at New-Haven, is still living, and is considered nearly out of danger. Fears are entertained that his mind may permanently suffer from the severe injury he received. The two students who perpetrated the outrage (Towar of Philadelphia and Ewing of Tennessee) are still in prison.

Melancholy Affair,—A shocking affair occurred at Buffalo Rock, on Monday last. The Chicago Constitutionalist thus describes it:—Two sons of Mrs. Thornton, who had been at play—the eldest 14 years of age, the younger only 6—while engaged in their fun, the elder took a gun from one of the rooms of the house, saying that he was going to shoot birds, He stepped into the back yard and told his brother that he would shoot him, and immediately cocked the piece, brought it to an aim and snapped the trigger. The gun flashed in the pan, when he again *primed it, picked the flint,* brought it to an aim, fired, shot the brother through the right side. The gun proved to be loaded with 8 buck shot. The helpless boy lived but a few hours,

There is a strange fatality, it would seem, hanging over this boy, and as singular as it may be, it is true, that he was the cause of his father's death some three or four years since. In attempting to drive some cattle out of a lot near the house, he threw a chip of wood at a steer, which passed over the creature and struck, with the hard edge, his father's wrist—making, what was then deemed, a slight scratch, but which soon inflamed and finally caused his death.

The Teeth.—Parents should consult their family dentists at least two or three times a year, or as often as they perceive the least derangement in the mouths of their children. There are few persons who acquaint themselves sufficiently with the dental organs to know that when the first set of teeth loosen and come out, or when the second make their appearance, at which time the teeth should be carefully watched, so that the first symptoms of decay may be detected and eradicated before it has proceeded too far; for upon the preservation of the first four permanent double teeth, (two of the upper, and two of the lower jaw, which usually appear between the fifth and sixth year) depend, in a great measure the symmetry of the lower part of the face.

The Hindoo Girl.—The following interesting fact was stated in a recent lecture by Mr. Pierpont:

At the present day, the uneducated Hindoo girl, by the use of her hands simply, could surpass the delicacy and fineness of texture of productions of the most perfect machinery, in the manufacture of cotton and muslin cloths. In England, cotton had been spun so fine that it would require a thread of 490 miles in length to weigh a proud—but the Hindoo girl had, by her hands, constructed a thread which would require to be extended 1,000 miles to weigh a pound; and the Deceale muslins of her manufacture, when spread on the ground and covered with dew, are no longer visible,

Habitual indecision is a sign of weakness; it evinces either a want of capacity to apprehend what is best, or want of energy to pursue it. Such men, whether employers or employed, will never meet with much success.

Melancholy Shipreck—A whole crew perished.—A letter from Major Hunter, in Princess Anne, to a house in Norfolk, states the following particulars:

"I am sorry to have to inform you, that the new schooner Sea Witch, of New York, came ashore on the beach six miles South of Cape Henry, in the snow storm of Thursday, and all on board have perished. Both masts are gone, or at least are floating alongside. We have had her boarded this morning, and it is thought she was in ballast. Three men have been found along shore, and I think the remainder are in the rigging. As soon as the tide falls we shall endeavor to save what we can."

Another Wreck.—The schr. Amanda, of Riverhead, Smith, master, went ashore the same time and place—crew saved. Saw the crew of the Sea Witch lash themselves in the rigging.

A plain spoken woman recently visited a married woman and said to her, "how do you contrive to amuse yonrself?'

"Amuse!" said the other starting, "do you not know that I have my housework to do?"

"Yes," was the answer, "I see that you have it to do, but it is never done—I conclude you must have some other way of passing your time."

Timely Rebuke.—On Sunday last, a lady residing at North End called to her little boy who was tossing marbles on the sidewalk, to come into the house.

"'Don't you know that you should'nt be out there, my son? Go into the back yard if you want to play marbles—it is Sunday."

"Well, yes. But ain't it Sunday in the *back-yard* mother?" —*Times.*

A River of Grog,—Sunday morning last, Mr. Tatnall H, Post, deputy sheriff of illinois District, having understood that a small boat load of whiskey was on its way from Fort Smith to Fort Gibson, intended for the Indian trade, went in pursuit of it, and having found it, knocked in the head of twelve barrels, and poured their contents into the Arkansas. The boat was a small ferry-boat, commanded by Capt. Lively, a white man, and manned by several Creek Indians, and is said with her cargo to have belonged to certain Cherokee whisky dealers about Fort Gibson— who were probably making ready for a "merry Christmas," (Cherokee Advocate. Dec. 9.

Payment for Repairs.—During the war (1779) a sailor went to Mr. M'Laren, a watch-maker, who then resided in King St., and presenting a small French watch to him, demanded to know how much the repairs would come to. Mr. M'Laren reviewing it, said it would cost more in repairs than the original purchase.

"I dont mind that," said the tar, "I will even give you double the original cost; for I have a veneration for the watch."

"What might you have given for it?" said the watchmaker.

"Why," replied the tar, "I gave a fellow a blow on the hand for it, and if you will repair it, I will give you two!"

Unparalleled.—On Christmast day there was no ice in the North River at Poughkeepsie, a fact which has no precedent in the memory of the "oldest inhabitant." But a few years since, heavy laden teams were driven across on the ice about Christmas time, at that point of the river.

Cr. Cooke Taylor at the recent meeting of the British Association, gave an account of the course pursued at Trinity College, Dublin, as to the *viva voce* examination of students there on their entering. On one occasion the Rev. John Martin was examining a class in hydrostatics, and asked a not very popular student:

"Mr. Spencer, what would be the consequence if I thrus you into a pond?"

The examiner's object being to test the student's knowledge of the law that water rises in proportion to the body immersed. The student not being able to give a solution to the question, it was put to his neighbor.

"What would be the consequence if I thrust Mr. Spencer into a pond?"

"'Pon my word sir," was the reply, "I think it would be of very little consequence indeed."

Another student being examined on Locke, where he speaks of our relation to the Deiey as which we most neglect, was asked,

"What relations do we most neglect?"

"The youth very coolly answered,

"Poor relations."—*Uncle Sam.*

Items.

The Fremont Trial will cost the country $100,000. Military honor is an expensive thing.

Hon. John W. Davis, Speaker of the last Congress, has been appointed Minister to China.

The navigatioo of the Mississippi river was said to be closed at St. Louis Dec. 29, on account of ice and low water.

There were 4219 cases examined in the Police Court at Boston last year; the year previous there were 4083—Increase 126. A large majority were caused by intemperance. During the last three months 2412 persons have been taken in charge by the night watch, of which number 606 were females. Boston is not quite perfect yet.

Five U. S. Senators have died within the last year.

The whole number of deaths in Boston last year was 4121, being an increase of 742 on the previods year. It is doubtful if any towns in the Western States have lost as many in proportion.

Two lads, one 16, the other 15, were sent to States Prison for shop-breaking, by the Court of Common Pleas in Dedham, Mass; the former for five years, the latter for three. They are represented as old offenders.

It is rumored that Gen. Scott is to be recalled from Mexico. No successor has been named.

A large and valuable mine of Plumbago (black lead) has been discovered at the foot of Monodnac Mountain in Jeffrey, N. H.

An epitaph on the grave stone of a young lady, says, "Died of thin shoes, January, 1839."

Agricultural Department.

Origin of Fruits and Vegetables.

The common bitter and astringent crab is the parent of all apples, and by cultivation, seeding, improvements, grafting and lastly by hybridation, its quality has improved and the quantities of these improved apples increased.

The seeds of garden fruits are more likely to produce good sorts than orchard seeding—cultivation, in all cases improve quality.

The peach, originally, was a poisonous almond. Its fleshy parts were then used to poison arrows, and it was for this purpose introduced into Persia; the transplanting and cultivation, however, not only removed its poisonous qualities, but produced the delicious fruit we now enjoy.

The Nectarine and Apricot are natural hybridations between the peach and plumb.

The Cherry was originnally a berry-like fruit, and cultivation has given each berry a separate stem, and improved its quality; the common mazard is the original of most kinds of cherries.

The Cabbage originally came from Germany, and is nothing more than common sea kele.—Its cultivation has produced the present cabbage, and its different acclimating, the different kinds; while its hybridation with other similar plants has produced the Cauliflower.

The Cootey Rauber, or Cabbage Turnip, is a hybridation between the cabbage and turnip, and has lately been introduced into America. The Brassica Rapa, Brassica Napus, Esculenta, Navet, and other similar vegetables, have been produced by similor means.

Celery, although so tender and fine flavored, is the same plant as the wild celery on the borders of the rivers emptying into the Chesapeake Bay; and is the naturalfood of the canvass back and black ducks.

Keep Animals in Good Order.

It is an old saying, that animals in good condition in December, are half wintered. This is no doubt true, they not only require much less food during the winter months, but are far more profitable for labor, or for whatever purpose they are kept. Cows, oxen, steers, sheep, horses—in fact, all animals as soon as the food becomes short and insipid, should be fed regularly from the barn. It is often the case that animals that have had the advantage of what is considered a "good run," during the summer months, upon the decrease of food in autumn, suddenly fall away, become poor and dispirited, and need regular feeding to preserve them in health and heart. A little attention under such circumstances, will often be the means of obviating much trouble and expense. By exposure to the algid winds and chilly storms of the late autumn, there is often laid the foundation of wasting and cureless diseases; debility and languor, loss of appetite, and inaptitude to fatten, by this means often induced, occasioning suffering to the animals, and loss to the owner, who is not unfrequently ignorant of the true cause, and at a loss to conceive why his animals are not in as good a condition and health, and so thrifty and well-looking as his more careful neighbor's, who provides both food and shelter for his stock, and is careful to see that no circumstance requisite for their comfort, is neglected or overlooked.

There is probably no animal more generally and shamefully neglected in this climate than the sheep. The presumption that they are capacitated to endure extreme cold without any obvious or serious detriment, is an error that cannot be too spedily corrected. No animal is more severely affected by cold storms and exposure, or more capable, consequently, of rewarding amply an extra expenditure in the provision of secure shelter and good keeping. The old adage "a merciful man is merciful to his beast," is one that we wish to see more generally recognize and applied.

To Multiply the Potato a Hundred Fold.

It appears not to be generally known that the potato plant may be propogated more abundantly and with greater ease than most other plants. The shoots produce roots natural at every joint below the ground, when planted in the usual way. To plant for propagation, a small piece of ground will be sufficient, as the tubers may be placed close together. When shoots have grown an inch or two above the surface of the earth, the tops may be cut off below the first jointed root, and planted two or three inches apart in fine sandy earth, in the course of a week or ten days they will be well

rooted plants, and planted at the distance that potatoes are generally planted, will produce a crop of tubers in eight, ten, or twelve weeks, (according to the kinds,) equal to that produced from tubers, and when propagated in this manner plants may be obtained in great quantities.

A more simple way will be to place the tubers in a similar manner as before stated, and when the shoots have grown to the length of two or three inches above the soil, to take up the tubers and strip off the shoots from them; there will be six or more beautifully rooted plants, just in order for final planting; replace the tubers as before, which may be repeated at least four times, and this will produce sufficient plants from four or five tubers, of a moderate size, to plant a rod of ground at a distance that tubers are generally planted. Lateral shoots taken from a growing crop, treated like cuttings of other herbs, and afterwards transplanted, will also produce a crop of plants equal in quantity as that produced by the parent plant.—*Gardner's hronicle.*

Can Horses Scent Water in the Ground.

It has been observed by travellers who have driven cattle on the "Pampus," or Plains of Sonth America, that they could scent water for a considerable distance, and would also indicate the coming of rain by their snuffing in the air sometime before it fell, as if they smelt it coming in the distance.

It is also said by those who have travelled on the deserts of Africa on camels, that this animal could scent water at a great distance.

A friend was relating to us the other day, as a fact, that horses had a similar faculty. He states that if a horse be shut up in a pasture where there is no water, he will make it a practice at a certain time in the day, to stand in those situations where water is nearest to the surface, and thus indicate the best place for digging it. Have any of our readers observed this trait in the horse.—*Maine Farmer.*

Youth's Department.

JAMES LUMBARD, EDITOR.

Original.

THE DYING BROTHER.

BY MRS. A. KENDALL.

We'll meet again, brother,
In a better world than this,
And join our dear, departed friends
In a state of perfect bliss.

Weep not for me, brother,
I know 'tis your desire
To meet our Father's family
In realms of bliss, entire.

We'll meet brother Martin,
Enrobed in spotless white;
O, think not there will be parting
Around the throne of light.

Rejoice, O my brother;
Be your peace without alloy;
For soon, in that bless'd mansion,
You'll meet your darling boy.

Father, mother, brother,
And sisters all, likewise,
We will meet in that bless'd mansion,
Unseen to mortal eyes.

I know in ancient times
Some thought as they do now,
And they said, Stand by, my brother,
I'm holier than thou.

Be not partial, brother,
But raise for *all* a prayer;
In the home of many mansions
We all shall have a share.

Weep not that I lie here,
A lifeless lump of clay;
All that the Father gave the Son,
He'll raise at the last day.

Every human creature
At length shall be forgiven,
And all our Father's family
Will meet again in heaven.

Rushford, N. Y.

The Value of the Bible.

Not long since, two little boys, the eldest appearing about thirteen, and the youngest eleven years of age, called at the lodging house for vagrants in the town of Warrington for a night's lodging. The keeper of the house very properly took them to the Vagrant Office to be examined, and if proper objects, to be relieved. The account they gave of themselves was extremely affecting, and no doubt was entertained of its truth.

It appeared, that but a few weeks had elapsed, since these poor little wanderers had resided with their parents in London. The typhus fever, however, in one day, carried off both father and mother, leaving them orphans in a wide world, without a home, and without friends! Immediately after the last mournful tribute had been paid to their parents' memory, having an uncle in Liverpool, poor and destitute as they were, they resolved to go and throw themselves upon his protection. Tired, therefore, and faint, they arrived at this town on their way. Two bundles contained their all. In the youngest boy's was found, neatly covered and carefully preserved, a *Bible*. The keeper of the lodging-house addressing the little boy said,

"You have neither money nor meat, will you sell me the Bible? I will give you five shillings for it."

"No!" exclaimed he, (the tears rolling down his youthful cheeks,) "I'll starve first."

He then said, "There are plenty of books to be bought besides this, why do you love the Bible so much?"

He replied, "No book has stood my friend so much as my Bible."

"Why, what has your Bible done for you?" said he.

He answered. "When I was a little boy, about seven years of age, I became a Sabbath school scholar in London. Through the kind attention of my master, I soon learned to read my Bible. This Bible, young as I was, showed me that I was a sinner, and a great one too. It also pointed to a Savior; and I thank God that I have found mercy at the hands of Christ, and am not ashamed to confess him before the world."

To try him still further, *six* shillings were then offered him for his Bible.

"No," said he, "for it has been my support all the way from London. Hungry and weary, often have I sat down by the way-side to read my Bible, and have found refreshment from it." Thus did he experience the consolations of the Psalmist, when he said, "In the multitude of the sorrows that I had in my heart, thy comforts have refreshed my soul. He was then asked,

"What will you do when you get to Liverpool, should your uncle refuse to take you in?"

His reply may excite a blush in many established Christians. "My Bible tells me," said he, "when my father and my mother forsake me, then the Lord will take me up." The man could go on no further; tears choked his utterance, and they both wept together. They had in their pockets tickets, as rewards for their good conduct, from the school in which they belonged; and thankfulness and humility were visible in all their deportment. At night, these two little orphans, bending their knees by the side of their beds, committed themselves to the care of their heavenly Father—to him whose ears are ever open to the prayers of the poor and destitute—to him who has said, "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." The next morning these refreshed little wanderers arose early, and set out for the town of Liverpool.

To the members of Bible and Sabbath School Societies, this simple fact seems to say, "Be not weary in well-doing; for in due season you shall reap, if ye faint not."

A *slip of the foot* you may soon recover:
But a *slip of the tongue* you can never recover.

RELIGIOUS NOTICES.

ORCHARD ST. CHURCH.—Br. J. S. Dennis of Boston, will preach in this Church, on Sunday next, morning, afternoon, and evening.

The 7th. of Br. Skinner's Doctrinal Sermons will be delivered in the Orchard st. Church, on the 4th. Sunday evening of this month. Subject, The Tests of Truth.

EXPLANATION OF THE PARABLES.—The 7th. Lecture of the course will be delivered in the Bleecker st. Church, corner of Downing to-morrow evening. Subject, The Parable of the Sower.

Bro. T. J. Carney, will preach in Nyack, next Sunday morning and afternoon.

Subject of Lecture in the 4th St. Church, to-morrow evening, Jude, 6th. and 7th. verses.

COURSE OF LECTURES, NEWARK, N. J.—A Course of Sunday evening Lectures will be commenced in the Universalist Church, Newark, N. J. next Sunday evening; in explanation of the original words translated *Hell*, in the Sacred Scriptures.

Rev. J. Ferris will deliver the 10th. Lecture of his Course in Friendship Hall, 147 West 16th. st., to-morrow evening. Subject, *Retribution*. Services to commence at 7 o'clock.

NYACK, JAN. 7th, 1848.

Rev. T. B. Thayer, Standing Clerk N. Y. Association:—Dear Br.—Having moved into the bounds of the New York Association, I hereby inform you that I most cheerfully comply with its requisitions, and give my cordial assent to its declaration of faith. I am, &c. O. WHISTON.

MARRIED.

In this city, 6th inst., by Rev. W. S. Balch, Mr. JOHN C. COE, of Haverstown, to Miss CATHARINE BROKARD, of Patterson, N. J.

In this city, Jan. 6th, by Rev. O. A. Skinner, Mr. CHARLES DICKENSON, to Miss MARY BENNETT.

DIED.

In this city, 6th inst, Mr. DAVID VANDERVOORT, aged 51 years and 11 months.

Mr. Vandervoort was, for five years, Alderman of the 8th Ward. He enjoyed a large share of the confidence and esteem of our extensive circle of acquaintances. Every body that knew him, respected him for his goodness.

In this city, Dec. 23d, CHARLES KIPP GAYNER, aged 12 years.

Charles was a scholar in the Bleecker-st. Sunday School, and a good boy. He was affectionate and obedient to his mother, and beloved by all who knew him. He suffered severely for several weeks, from a disease of the heart, but he was remarkably patient and uncomplaining. He did not expect to recover, but he was not afraid to die. A short time before his death, he said to his mother, "These are my death pangs, and I should like to die, if you could spare me mother. Can you let me go?" Soon after he quietly fell asleep, and went home to his Father in Heaven.

Died, in Baltimore, on Sunday morning, Jan. 2nd, Susan, eldest daughter of Henry Fitz. The funeral was attended on the Tuesday following by the writer, and the body was sent to New York for interment in the Greenwood Cemetery. Thus another is added to the number of the dead, and we are left to sympathise with those who mourn the loss of departed worth. There is comfort however in the thought, that there is a life beyond the grave; and that the departed went peacefully to her rest. In the language of our bereaved brother, "She, after a long, lingering illness, fell into a lethargic slumber on New Year's evening; and at half past 10, on Sunday morning, breathed out her life as gently as whispers the summer's zephyr among the trees."

So sinks the sun to rest,
When golden skies fade
Into twilight; and the night
Steps in and ends the scene. I. D. W.

SAWYER'S REVIEW OF HATFIELD.—For sale here this well known work against one of the most false and sophistical works in opposition to our truth. Price 5 cts. Dec. 25

BR. WILLIAMSON'S WORK on ENDLESS PUNISHMENT.—For sale, at this Office, the new work of Br. Williamson on Endless Punishment, Those who know the ability of Br. W., as a writer, will need no recommendation of this book. It contains twelve Sermons. Price 50 cents. Dec. 18. tf6

EXPOSITION OF UNIVERSALISM.—For sale, at this Office, this excellent work in illustration and defence of Universalism. It is from the pen of Rev. I. D. Williamson. Price 5 cents. Dec. 25. tf7

LIKENESS OF BR. E. H. CHAPIN.—We have for sale at this Office, a splendid Likeness of Br. E. H, Chapin. It was executed by Sartin of Philadelphia, and is pronounced by all who have seen it as one of the most perfect they ever saw. Price 25 cts. Dec. 18 tf6

LIKENESS OF BR. H. BALLOU.—We have for sale at this Office, a most excellent Likenes of this venerable father in Israel. It is an exact Likeness, and executed in Sartin's best style. Price 25 cents. Dec. 18. tf6

LIKENESS OF BR. T. B. THAYER.—This is a fine Engraving, done in good style, and is a capital likeness. It was published by his Society. For sale at this Office. Dec 18. tf6

LIKENESS OF BR. O. A. SKINNER.—This is a large Mezzotint Engraving, executed by Sartin. It is a fine Engraving and a good likeness. Price 50 cents. Dec. 18. tf6

ORTHODOXY AS IT IS.—This is a book demanded by the times. The character of the opposition to Universalism requires its circulation. Price 50 cts.

CAUSES OF INFIDELITY REMOVED.—This is an able work, from the pen of Rev. S. R. Smith, one of our best writers. We commend it to the attention of all who have any regard for the truth of the Revelation contained in the Bible. Price 50 cts.

UNIVERSALIST BOOK OF REFERENCE—This is a compendium of the doctrines and duties taught by Universalism. Price $1

CHAPIN'S PHILOSOPHY OF REFORM.—This is one of the best productions of the author. It is a work well suited to the times, and of equal interest to Christians of all sects. Price 37 1-2 cts.

DOCTRINAL SERMONS—We have for sale, at this Office, a volume consisting of ten Sermons, by Rev. O. A. Skinner, in defence of Universalism. This book has had a extensive circulation, and is regarded as one of the best that can be put into the hands of an inquirer after truth. Price 5 cts.

FAMILY PRAYER BOOK.—Several large editions of this work have been sold. Besides its prayers, appropriate to all occasions, it contains reflections on some of the most important duties of life. It was prepared by Rev. O. A. Skinner. Price 50 cents.

THEOLOGICAL DISCUSSION.—For sale, at this office the Discussion between Ely and Thomas. This is one of the ablest and most candid Discussions, which has ever been published. Those who wish to understand the merits of the controversy between Universalists and Partialists, would do well to read this work. Price 50 cts. Dec. 25. tf7

UNIVERSALIST CHURCH, TROY, situated on the corner of State and Fifth streets—Rev. W. H. Waggoner, Pastor. Services, from now till Spring, at 2 o'clock P. M. and in the evening.

UNIVERSALIST CHURCH ALBANY, situated on Green street,—Rev. R. P. Ambler, Pastor. Services from now till Spring, the same as in Troy, at 2 o'clock P. M., and in the evening. 4—10

REV. T. J. SAWYER ON ENDLESS PUNISHMENT. For sale, at this office, a work from the pen of Rev. T. J. SAWYER, on the origin and ground of endless punishment. This, like all the productions of the author, is written with great ability and learning. Price 50 cents. Dec 25 tf7